

# Ukrainian Catholic Youth Organization

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Edmonton, Alberta

January, 1957.



Ukrainian Display, "Carnival of Nations"

Youth . . . The Golden Age of Opportunity



## ЮНАЦТВО

Орган

Українського Католицького Юнацтва  
(УКЮ)

Редагує Колегія

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## YOUTH

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Ukrainian Catholic Youth  
(U.C.Y.)

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## YOUTH

10967 - 97th Street, Edmonton, Alta., Canada.

# January and February Objective For All U.C.Y. Locals in Canada

We would like to start off the New Year on a firm, financial footing, so we can be able to implement some of our objectives for the YOUTH.

Since subscriptions alone do not pay for the cost of publication, we submit a plea to all U.C.Y. Locals in Canada to contribute to our PRESS FUND. If every local in Canada does so, a bigger and better YOUTH will emerge in the near future.

Why not resolve that during the month of January or February your local will sponsor some activity, the proceeds of which will go to our PRESS FUND?

—WHO WILL BE FIRST?—

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THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

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## A Burning Hope

With this issue we begin a new year and a new volume which, we hope, will be one of the most outstanding in the history of the YOUTH magazine.

The year 1956 was a success for the YOUTH in that it was published regularly for the first time in many years. In other respects, it wasn't quite what we had hoped for, but, in a way, we expected that too. We realize that many subscribers might be vexed for having received so few issues of the magazine in the past and that they mightn't support us as wholeheartedly as they could. That is why we concentrated so hard during 1956 to redeem ourselves in the eyes of the U.C.Y. of Canada by giving them full value for their subscriptions. After thirteen months of continuous publication, we hope we have regained the confidence and good will of every member and local of the U.C.Y.

At the beginning of the year 1957 we have great plans for the YOUTH, and hope that, with your support, we can achieve all of our objectives. Would you like to know what they are?

For one thing, we hope to establish it on a firmer financial basis. The main reason the YOUTH appeared so regularly during 1956 was that it was subsidized by His Excellency Bishop Neil Savaryn. During 1957 we hope that we will be able to achieve a much firmer financial footing and take care of all expenses by ourselves. We hope that all of you will realize the importance of having a permanent official organ and co-operate in making this your prime objective in the new year. Since subscriptions alone are not sufficient to do this, we hope that you will contribute to our Press Fund and, if possible, help us by getting new advertisers.

Once we establish our first objective we hope that we can rapidly progress to our next dream. Within the near future we hope we can double the size of our magazine and give you more reading material. We feel we could make this magazine more enjoyable and informative if we had more space at our disposal. Wouldn't you like to see more pages in the YOUTH magazine? If you would, why not help us bring this about as soon as possible?

Another objective in which you could very easily help us is one which requires only a stamp, some paper and a bit of your time. In the

past we have tried to make the YOUTH as interesting as possible. We don't know how well we succeeded in this respect because we have had very little comment from you. Since our objective is giving you a magazine which you will enjoy thoroughly from cover to cover, we would like to have your comments as to what you would prefer to read in the YOUTH. We will study your suggestions carefully, and, wherever possible, will try to give you what you want. We would like you to take a more personal interest in the YOUTH and let us hear from you often. If we do, it will give us the courage and perseverance to keep working harder than ever. Publishing a magazine without having any comments from the readers is very discouraging and makes us wonder if we really getting across to you or not.

We realize that there have been times in the past when the YOUTH was late in reaching you and this is one situation which we intend to remedy immediately. We will try, wherever possible to see to it that you get the YOUTH the same month for which it is printed.

From time to time we have heard complaints about the odd individual who has not received every issue of the YOUTH even though he was a paid-up subscriber. If you know of any such situations, please let us know about them immediately so we can adjust any mistakes which may have occurred.

We have other plans for the YOUTH but we will consider it a worthy achievement if you can help us to succeed in what we have stated above. Can we count on your help? Not only would you help us and yourself, but you would also boost the prestige of the U.C.Y. in all of Canada.

So far we have talked about what we hope to achieve with your help. No doubt you have plans and resolutions of your own for the coming year. We sincerely hope that with God's help, you will be able to achieve everything that you have set your heart on for the coming year. May the New Year be a happy and prosperous one for all of you.

To all U.C.Y. locals in Canada we extend our best wishes that the year 1957 will be one of outstanding achievements for them, not only financially, but also spiritually, culturally and socially as well.

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A bulletin board outside a Church announced Sunday services: "Do you know what hell is?" Underneath was printed in smaller letters: "Come and hear our organist."

Whenever you are tempted to tell your troubles to other people, remember that half your listeners aren't interested, and the rest are glad you're finally getting what's coming to you.

# The Mental Mill

All of us have a certain amount of native intelligence which may be compared to a quantity of precious raw material which is waiting to be developed into a refined and rewarding product. The way in which we develop our native intelligence determines the kind of individual we become. Since we have only one life to live on this earth, we should strive to make it a rewarding one, not only here, but in the next world as well.

Of the various factors which influence our attitudes and develop our behavior, reading is perhaps one of the most important ones, because it influences the mind and acts upon the soul. Therefore, if we are going to be intelligent Catholics, we must develop a conscience that is particular in its choice of reading material. The important thing is not how many books we read, but the kinds of books we read.

Those people who say that they can read anything without being influenced by any vices which they encounter are stating a proven fallacy. The scope of our mental activities can be compared to a mill that receives wheat and transforms it into flour. If the wheat is clean and good, the flour will be pure and useful. Only poor flour can result from inferior grain. So with ourselves; if we are careful to permit only proper impressions to enter our mental mill, the knowledge and the desires we experience will be worthy of a good Catholic.

Very often people seem to think

that best sellers are often the best books. Nothing could be further from the truth. For one thing, many of these so-called best sellers have been pressured into fame. Proper publicity in sufficient quantity is the key to success for works which would otherwise merit little recognition. Another reason why these books usually achieve popularity is because they arouse the baser instincts of man and satisfy unworthy curiosity. It is indeed a sad future for mankind if a book has to include vice and filth in order to become a best seller.

A popular misconception among a large number of good Catholics is that they think they can read such stuff without harm and that they must read the material to be culturally alert. Persons who take this attitude will find that indulgence will, in time, weaken their sense of sin and make it easier for them to fall into temptation. The effect of these books on the mind may be compared to the eroding effect of falling water on marble. At first there is little or no noticeable effect, but with time, definite signs of damage are easily seen.

An alarming modern trend today is towards taking the easy way of doing things. This is especially true of reading and is one reason why comics and pulps have such a large measure of popularity. Because they require so little skill and mental strain, they are fairly easy reading. In addition, the suggestive parts are aimed at the baser instincts of an individual. To top it



all off, constant reading of such short-lived, sensational and cheap fiction as is found in pulp magazines, gives an unreal mental attitude toward life, cultivates a low taste, and often makes people unhappy with their lot. It makes them live in a dream world in which little effort is required to achieve success financially, personally and socially. J. Edgar Hoover once said that the increase in immoral conduct was due largely to articles on sex matters improperly and badly set forth in current publications.

We are not suggesting that the average Catholic avoid reading some of the better contemporary books and magazines. What we would like to suggest is that every Catholic read worthwhile Catholic books, periodicals and newspapers. Every diocese usually has a diocesan newspaper which should be in every home. In addition, there are such well known Catholic publications as "The Sign", "The Catholic Digest" and "The Commonweal". As far as books are concerned, anyone who has neglected to read the inspiring lives of the saints, has failed to learn the true meaning of hero and heroine. Every one of us

can draw inspiration from the courage of St. Francis Xavier, the gentleness of St. Francis Assisi, and the purity of St. Agnes. As we journey through life, even the occasional reading of the lives of saints will help us to keep our eyes focused on our eternal goal.

If we wish to put only desirable material into our mental mill, we must avoid the following:

1. All reading which tends to destroy or weaken our Catholic Faith, whether in doctrine or morals.
2. All reading which is immoral in any way, and is thus a proximate occasion of sin for all normal persons.
3. Reading which is not sinful to the average person, but is an occasion of sin to us because of our unusual personal temperament.

A famous English poet once wrote that "a good book is the precious life blood of a master spirit". It can be said with equal truth that "an evil book is the poison of the soul."

Because reading can develop the mind and thus beautify the soul, it is our duty to be careful in choosing our reading material.

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## What Do You Think?

**QUESTION** — I have noticed that many of my friends who are Ukrainian Catholics, attend mass and services regularly at Roman Catholic churches instead of our own. Is there anything wrong with doing this?

What you have mentioned is indeed a pertinent problem today, as

many Ukrainian Catholics do attend churches not of their own rite. Under certain circumstances it is not only permissible, but strongly advisable to attend in such churches. Such a condition would be the fact that certain communities do not have sufficient Ukrainian Catholics to permit the building of their own church.

As a result, it is only right that they fulfill their obligation of attending mass every Sunday and Holy Day of Obligation even if it means going to a Roman Catholic Church. However, every effort must be made whenever possible to go to a Ukrainian Catholic Church.

Let's look at the other side now. Suppose that a community does have our church or churches, what then? In this situation there is no question as to which church we should go to. Ukrainian Catholics must attend mass in their own rite. Many people may argue as to why so much fuss is raised about this question, especially since both are of the same faith. It is true that we believe in the same things and acknowledge the Pope as the Vicar of Christ on earth. However, if the Holy Father, in his wisdom, deemed it necessary that there be only one rite, steps would have been taken in this direction a long time ago. On the contrary, the Holy Fathers have encouraged every rite to stand fast in its own way. Furthermore, except in very unusual and special circumstances, a person is not allowed to change rite. This should be indication to us about what our attitude should be.

Now, let's consider some of the reasons which our people give for not attending their own church and see if there is any real truth to their argument. For one thing, they may say that the Ukrainian church is too far away, whereas that of the Roman rite is closer. Isn't this a rather flimsy excuse. Is it so difficult to go just a little further to get to your own church? Most cities have good bus service which will entail the loss of little time

in getting to any section. After all, Sunday is the Lord's Day.

A frequent reason given is that mass in the Roman rite is shorter. Really now, isn't this carrying things a little too far? Are people supposed to go to church just to sit through a service, the shorter the better, and then leave, feeling that their obligation is fulfilled? What sort of Catholics are we if we adopt this attitude? We should go to church to pray, to thank God for the graces which He has bestowed upon us and to ask His help in the future. More important, we are to assist the priest in the Holy Sacrifice of the mass. Is our time in this all-important ritual to be given so grudgingly that we become virtual clock watchers waiting for the opportune moment to make a dash for the out-doors? We owe our very existence to God. Are we going to be so miserly with the time which we devote to His glory? If more people adopted the attitude of following the mass closely and in saying the numerous prayers which are available, they wouldn't be so conscious of the time.

Let's go on to another excuse. Very often you may hear a young person saying, "Oh, all my friends go to the Roman Catholic Church, so I might as well go too." What sort of spineless individuals are we if we don't have enough gumption to do what we should without being swayed by the majority. Are we supposed to go to church to please our friends, or to give glory to God in the rite into which we were born? Too many young people want to associate themselves with the crowd instead of standing up for themselves. Very often our own young

people who go to Separate schools are ashamed to admit that they are Ukrainian Catholics. What's the reason for this? Why should we adopt a feeling of being inferior? The trouble with so many of our young people is that they have adopted an inferiority complex in thinking that their own rite isn't quite as good as the Roman one. What a grievous misconception. Our own Ukrainian rite has a beauty and a dignity to it which is unsurpassed. It is something we should be proud of and consider it a privilege to be part of.

Another excuse given by many of our young people is that they can understand the Roman rite better. Whose fault is that? As far as understanding what the priest says during the mass in the Roman rite, everything he says is in Latin. How many understand that? However, following the mass and understanding everything that is taking place is just as easy to achieve in our rite as elsewhere. If we do not understand the mass in our own rite, it is because of our neglect and laziness to learn better. Many books are available on the subject and, if necessary, a priest will be only too glad to explain certain aspects of the mass. In fact, many U.C.Y. locals have a cultural project on "Understanding the Mass".

We could mention other arguments and counter-arguments about this all-important problem, but we'll leave that to you. Why not write in and tell us what you think.

In the meantime, let us remember that it is our obligation as Ukrainian Catholics to attend mass in our own rite.

## Dauphin U.C.Y.

Now that everyone has gotten over the Christmas spirit, it is time to get back on our feet and continue to render services to the church and the maintenance of the Youth Club.

The various aims of the club have been achieved quite successfully.

The Youth, divided into groups, went carolling throughout the town and were welcomed by all the Ukrainian tenants of Dauphin. The members were able to further their knowledge of the Ukrainian language through carolling. This was no burden to them for they adopted new carols to their old list, enjoyed themselves immensely and have learned to work together. Teamwork is an essential in a club such as ours and we are proud to say we have accomplished this aim partially through carolling.

At this time, may we convey our sincere appreciation to the Roblin U.C.Y. for inviting us to a social gathering. This gave us an opportunity to get acquainted with the members of their club and obtain a better understanding how other clubs conduct their activities.

Press Correspondent,  
 Sylvia Podworny.

### PRESS FUND

Helen E. Goshlak,	
Winnipeg, Man. ....	\$1.00
Virginia Kwasny,	
Winnipeg, Man. ....	2.00

OUR SINCERE THANKS



## The Road Back

Barbara hurriedly put the finishing touches to her make-up, snatched her coat, and looked furtively out of the room to see if the coast was clear. Apparently satisfied that it was, she began to tip-toe along the hallway. Her mother was busy washing dishes in the kitchen, while her father was reading the evening paper in the living room.

Just as she was nearing the front door, her mother happened to appear at the other end of the hallway. Seeing her daughter about to leave, she shrieked, "Barbara! Where do you think you're going?"

"Out", she answered as she turned around resignedly. Now she'd have to face the same routine as usual.

"Out where?" demanded her mother.

"To see my friends," she stated.

"Those hoodlums," snorted her mother, "How many times have I told you to find some decent friends. You'll just get into a mess of trouble if you keep on going out with that gang of yours. They're just a bunch of — — —."

"You've no right to say that about my friends," interrupted Barbara, angrily. "I'm late now," she continued, "I have to go."

"You'll do no such thing," stormed her mother. "You're going to stay home for a change. It's about time you listened to me for once. After all I've done for you, you've no right to — — —."

"I'm not a child anymore," interjected Barbara strongly, as she opened the door and walked out with-

out saying another word or glancing backward.

Mrs. Kalinskyy remained speechless for a moment, then stomped into the living room and stated, "John, you're going to have to do something about that daughter of yours. She never listens to me anymore."

Her husband looked up from his paper for a moment, then grumbled, "She's more of your responsibility than mine. I work all day. I've got no time keeping track of what she does."

He buried himself in the newspaper again, and his wife, seeing that he was in no mood for any discussion, walked slowly and thoughtfully to the kitchen to finish off her work. She was definitely worried and rightly so, as Barbara had acted so insolently on several other occasions already. She wondered how she or her husband could be blamed in any way for Barbara's attitude. Being the only child, she had been given almost anything she wanted, and in return for that she was being rebellious. Mrs. Kalinsky just couldn't figure it out.

Ever since Barbara had begun her second year of high school, she seemed to be a changed individual, sullen, temperamental and demanding. Mrs. Kalinsky attributed it to the company she kept and even though she had forbidden her to see them, she doubted that Barbara was obedient in that respect. Only two weeks earlier, Barbara had come home at two o'clock in the morning and refused to account for her lateness. The very next

day she found a package of cigarettes in Barbara's pockets and when she confronted her with the evidence, she received the flippant reply, "Don't be so old fashioned, mother. Everybody's smoking now. You just don't belong if you don't smoke-" Mrs. Kalinsky had insisted that Barbara stop smoking.

Meanwhile, Barbara dashed down the walk and around the corner of the block where her steady had his car parked and was waiting impatiently. The back seat was already crowded with four other teenagers.

Seeing Barbara coming, Jim pushed open the door and stated gruffly, "You're late." Then he added more sympathetically, "The old lady giving you trouble again?"

"Yeah. She wanted me to stay home."

The others in the car voiced their sympathy.

"Gimme a fag, will you?" asked Barbara. "I haven't had a smoke all day and I'm beat."

Jim obliged and then they took off to a loud burst from the dual exhausts and the Hollywood muffler.

"What're we doing for excitement tonight?" asked one of the group.

"We're really going to have ourselves a gay time," answered Jim. "Sophie's folks are stepping out tonight, so we'll have the place to ourselves."

"Swell," chimed the gang.

"We'll go for a spin in this crate, first," continued Jim. "Had it souped up the other day. It should do around 80."

No one objected so they headed for the city limits. Once there, Jim stepped on the gas and the car took off like a prisoner making a

dash for freedom. The forty-niner, as Jim called his car, reacted willingly and before long it was whizzing by at more than 70 miles per hour.

"This is what I really call living," sighed Barbara as they passed one car after another.

Jim beamed, "I'm sure I can fix it to go faster yet," he stated. "Watch my smoke then."

After about a half-hour of uneventful speeding, they returned to the city and headed for their hang-out, the Java Shack. Only two of their gang were there, so they picked them up and headed for Sophie's home.

Before long the party was in full swing and the noise drowned out any music emanating from the phonograph, but that didn't interfere with the dancing. The rooms hung heavy with smoke, not only from the cigarettes which the girls smoked, but also from the cigars which a couple of the boys had brought for the occasion. One of the boys complained about not being able to obtain any spirits for the evening, but stated that he would have better luck next time.

Since Sophie's parents were coming back about midnight, the party broke up shortly before then and Jim loaded most of the gang into his car. After dropping them off at their homes, he parked around the corner from Barbara's home.

After sitting in the car for about an hour, Barbara reluctantly decided that it was time to go home.

With dismay she noticed that there was still a light in the house. Bracing herself stoically, she opened the door and headed for her own room.

"Barbara. Will you come here a moment?" demanded her mother.

"What do you want?" asked Barbara, sullenly, without making any effort to go any closer.

"Come here right now, do you hear!" repeated her mother.

"Oh, all right."

"What do you mean by coming home so late?"

"I was out with some friends. Golly, I'm not a child anymore. All of my friend's parents let them stay out late. I don't see why I can't. We don't live in the dark ages any more," spouted Barbara in a fit of anger.

"I'm your mother and I still know what's best for you, young lady. What's more, from now on, you're not going out anywhere without my permission. If any boy wants a date with you, he'll have to come here to get you and promise to get you back early."

"Really, mother! That's the most absurd thing I've heard of. Nobody does that."

"It's about time they did," retorted her mother. "And another thing; if I catch you smoking again, you're going to get the spanking of your life, even though you are a big girl now."

"You're just mean," sobbed Barbara, as she ran to her room.

Mrs. Kalinsky was more upset than ever. She didn't know what to do any more. If only she had been stricter with Barbara a few years past, maybe she wouldn't be like that now. Whenever she had suggested to Barbara that she join some of the Catholic Youth Clubs, such as the U.C.Y. or Sodality, she had just laughed it off and said, "Oh, that's just kid stuff."

Mrs. Kalinsky realized now that if she had insisted that Barbara join these clubs, maybe she wouldn't be so insolent and intolerable at times. If only she could turn back the years and do things differently.

With cold realism staring here in the face, she came to the dreadful conclusion that by giving in to Barbara so often in the past, she had just continued to spoil her. All the plans which she and her husband had for Barbara would be in vain if she continued to go around with the gang she associated with. She called them the leather jacket and side-burns club. Once she had even seen Barbara speeding along in a car sitting next to one of those long-haired hoodlums, as Mrs. Kalinsky called them.

Realizing that the problem was getting too big for her alone, Mrs. Kalinsky pondered about whom she could turn to. With a flash of inspiration she thought that maybe the parish priest, who was also the spiritual director of the community U.C.Y., might be able to help her, especially since he worked with young people so much.

It was her only hope. She resolved to see him the very next day.

(To Be Continued)

"I haven't seen you at church lately, William," said the vicar. "What's the matter?"

"My daughter's learning to play the harp," replied William.

"But what's that got to do with it?"

"Well, I'm not so keen now on going to heaven as I was!"



## Що таке ССРСР?

Стратегія і тактика облуди й фальші комуністичної партії яскраво виявлені в советському державному видогляді, що має назву ССРСР. Бо справді: що таке ССРСР?

Ці чотири літери мали б означати: Союз Советських, чи то пак по-нашому радянських, соціалістичних республік.

Але ж ця назва зовсім не відповідає дійсному змістові большевицького державного утвору. Вона є скорше його яскравим запереченням. І ось чому: поняття “союз” всіма людськими мовами означає вільну спілку його членів, тобто держав, що вільною, непофальшиваною волею своїх народів той союз утворили. Адже це історичний факт, що Советського Союзу ніхто з народів ССРСР ніколи не творив. Після повалення царського режиму в революції 1917 р. царська Росія розпалася на окремі незалежні народні республіки, як, напр.: Україна, Білорусь, Естонія, Латвія, Литва, Грузія, народи північного Кавказу, західня і середня Азія. Але большевицькі імперіялісти не стерпіли того, щоб неросійські народи зажили собі своїм вільним народнім життям. Вони підготували агресію і пішли війною на новоутворені вільні держави і завоювали їх. У завоєваних республіках кремлівські імперіялісти скасували народоправний демократичний лад, виборну народом владу знищили, а на її місце посадили своїх міріонеток, що виконують владу з наказу центральної диктатури проти волі поневолених народів. Таким чином на місці царської неволі кремлівські тирани створили большевицьку тюрму народів, що їх брехливо назвали “союзом”.

Подібно виглядає справа з т. зв. “советським” чи “радянським” прикметником. Бо чи мають у большевицькій державі яку-будь владу якісь совети, чи пак народні ради? На початку революції большевики, що при загальних усенародніх виборах були завжди в меншості, створили були совети чи ради робітників, селян і солдатів для протиставлення їх правдивим виборним органам влади. “Совети”, чи большевицькі ради, ніколи не були й нині не є виборними органами влади, що керували б районами, областями, країнами чи державою. Фактичну владу над районами, областями й країнами мають комуністичні партійні наставники, т. зв. секретарі комуністичної партії, призначені кремлівською диктатурою. Всі місцеві совети, чи ради, аж до т. зв. Верховної Ради в окремих республіках і в цілому ССРСР — це не обранці народів, а призначенці Кремля. Адже ж у всьому ССРСР ніколи не було й тепер не має ніяких вільних виборів, бо досі населення не мало змоги рішати щодо вільного визначення кандидатів на своїх делегатів до рад і їх вільно обирати. Так звані вибори в ССРСР — це поліційна реєстрація дорослого населення, що його гонить поліційна влада до урн “голосувати” за згори призначених і вже давно “обраних” комуністичною партією її кандидатів!

Таким чином у ССРСР немає ніяких советів чи рад, як виразників волі народів. Тому в усьому вільному світі слово “совет” чи “советський” не перекладають на інші мови, воно стало вже міжнароднім поняттям большевицького виборчого шахрай-

ства та диктатури самозванчих тиранив над поневоленими народами!

Так само немає в большевицькому царстві нічого соціалістичного, бо й немає ніякого соціалізму.

Основа соціалізму — це свобода всіх людей, пошана до людини: до її людської гідності, це людяність і справедливість, що виключає визиск людини людиною, це — демократія. Усіх цих основних умов людських взаємин, волі й демократії в СССР немає, і саме тому нема жадного соціалізму. Місце приватного капіталу й трудової власності зайняв усе-владний державний капіталізм, зосереджений у руках кремлівської диктатури, яка стала без порівняння безогляднішим і страшним визискувачем безборонного робітництва й селянства, ніж це було за часів приватного капіталізму. Карл Каутський, визнач-

ний теоретик соціалізму, назвав большевицьке господарство “державним рабством”.

Та, нарешті, чи можна називати республіками країни поневолених народів, що позбавлені найменшого самоуправління і навіть найменшого впливу на адміністрацію й політику в своїх країнах? Адже фактичну владу в т. зв. советських республіках виконують призначені кремлівською диктатурою слухняні попихачі-наставники, проти волі всього населення. Чи можна взагалі колонії називати республіками?

Отож сучасна большевицька імперія — це ніякий союз, ні советський, ні соціалістичний, ані республіканський.

8. 6. 1955, ч. 831.

**I. Василевич.**

Говорить Радіо Визволення, книжка 1.

## U.C.Y. Locals Meet

The recently organized Chipman U.C.Y. held a social evening in the Chipman National Hall on Jan. 20. One of the reasons for having this evening was to get acquainted with other U.C.Y. club members. Clubs in attendance were Leduc, Thorsby, Calmar and Mundare, totalling 66 members. Father Eugene informed us we would have a mystery speaker at our banquet, keeping us all in suspense. The moment finally arrived and we were indeed fortunate to have with us, Mr. and Mrs. Tony Caruk. Our regrets that you were unable to stay for the remaining part of the evening.

I would like to take this opportunity to thank Father Eugene (Chipman parish priest), Father Lysak (Calmar parish priest) and Bro-

ther Augustine for making this evening possible and helping make it a success. I would also like to thank the mothers who prepared and served at the banquet. Our sincere “thanks”, mothers!

During the evening we danced to records for awhile and played a few comical games. Thorsby and Chipman got together and formed an orchestra, the music being very enjoyable. Our thanks go out to you; Louella, Harry, Walter, and Brother Augustine. A sing-song concluded the evening.

Thank you all for attending and making our social evening a great success.

**IRENE DZIABA,**  
President, Chipman U.C.Y.



WESTERN DIOCESE COMPETITION BOWLING TROPHY



## St. Josaphat's U.C.Y. Bowling League

### UKRAINIAN CATHOLIC YOUTH WESTERN DIOCESE For Annual Competition

The above is the inscription one would read on the Western Diocese competition bowling trophy.

This trophy was bought by the Western Diocese in 1955 and holds quite an interest among all bowlers. The first competition was held that same year with St. Josaphat's UCY Bowling League vs the South Side Bowling League. Stan Chichak was captain of the St. Josaphat's UCY League who defended the game well and won the title and chance to hold the trophy for one year, which was quite an honor not only for the winner but for all bowlers who tried but didn't succeed. Both Alberta and B. C. are able to challenge for this trophy. In 1956 an open competition was to be held but there was no challenge so the trophy remained in the winners hands. This year the trophy is opened for competition so lets try and do something about this. Play off's will possibly be held in late March but the final date will be announced to all interested leagues. The team able to compete for this trophy must be winners of their own individual league.

The St. Josaphat's Bowling league consists of eight teams composed of approximately fifty two players including spares. This year our league commenced on Oct. 3rd and will continue until the end of March.

Last year due to the wonderful co-operation of the bowling committee and all bowlers it was possible to end the year off right with

a semi-formal bowling banquet held at the Mocombo supper club on May 10th, 1956. Approximately 175 attended, which included bowlers and UCY members and escorts. The banquet was a great success. The speeches were well delivered and no one held the floor for any length of time which helped enthuse the attendants in a dance which followed immediately. Trophies were awarded to the highest ladies' single, highest men's single and of course we mustn't forget the booby prize. The winning team received a team trophy and also individual ones to each winning player. Everyone went home with one thing in mind, "Let's have another banquet next year", so here we are planning another successful evening to all UCY members and bowlers of the St. Josaphat's parish.

It's really wonderful to see so many of the youth enthusiastic about the event "Bowling" each year but there are many who haven't got the spirit yet. Why not endeavor to try and make your bowling leagues bigger and better this coming fall. It's up to each one of you to make recreation like this possible. The time you spend together is worth it. Making new friends really helps each one of you. Let's see what you can do Youth.

Maybe next year you will have the honor of winning this trophy. Let's try!

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IS YOUR SUBSCRIPTION  
to The "YOUTH" UP-TO-DATE?

## Myrnam U.C.Y.



**MYRNAM U.C.Y. EXECUTIVE** — Back row left to right: Paul Syvensky, Jim Wasylycia, Nick Kitt; Centre row, left to right: Adeline Olinyk, Iris Youzwyshun, Zinnia Lysakowski, Adeline Wasylycia; Front row, left to right: Elizabeth Achtemichuk, Father Hurko, Juan Osinchuk.

A re-organizational meeting of the Ukrainian Catholic Youth was held on Oct. 21. The following executive was elected: spiritual director, Father Hurko; president, Elizabeth Achtemichuk; vice-president, Jim Wasylycia; secretary, Joan Osinchuk; treasurer, Nick Kitt; fifth member, Iris Youzwyshyn; social director, Adeline Wasylycia; cultural director, Adeline Olnyk; sports director, Paul Syvenky.

Lunch and entertainment followed the meeting.

U.C.Y. meetings are now held every Sunday. Interesting and varied topics are discussed by the

members, with Father Hurko contributing immensely in spiritual religious and moral thought and education.

An interesting and entertaining agenda has been planned for the winter months. Carol practices are now in progress and there should be some fine carolling come Christmas Day. Preparations for a Ukrainian play - "Jecamhuk Asorka" have commenced with Father Hurko as director. The play is scheduled for presentation sometime in January.

Press Correspondent,  
Zinnia Lysakowski

## Sodality News, Edmonton

The Sodality of St. Josephat's Cathedral held their elections early in September of last year. Elected were: president, Leube Cherwoniak; vice-president, Barbara Melnychuk; secretary-treasurer, Lou Stangret; social convener, Mary Anne Petaske; editor of Remeader, Roseanne Popel. The committees elected were: spiritual, Theresa Strutynski, Camille Zarsky; social, Leslie Doroshenko, Eleanor Gaychuk, Rosemarie Ozubko, Elsie Matlak; librarian, Oksanna Stangret.

Last year the Sodality's activities were varied. Early in September, a hike and weiner roast were held at Whitemud and the annual tea on Oct. 28, proved to be our greatest success. In addition to the tea, a raffle was held. With the arrival of Christmas, the annual trip to the Mundare Orphanage was the next activity and the girls presented

gifts to the orphans. A very enjoyable time was had by all.

New candidates were received into Our Lady's Sodality, near Christmas also. A retreat on the day before the reception was given by Father Cornelius from Mundare. At the reception, the girls in white capes, walked up to the Communion Rail, led by Leube Cherwoniak, and Barbara Melnychuk. There, they recited the Consecration to Our Lady and were given the Sodality medal. The service was held by Rev. B. Sloboda.

The coming activities are the yearly play, near Lent and the Blue and White Family Carnival on Feb. 24 in the auditorium of St. Josephat's Cathedral.

Candidates for Queen are: Leube Cherwoniak, Barbara Melnychuk, Mary Anne Petaske, Roseanne Popel, Lou Stangret.

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## Let's Chat

We often hear talk about the need for co-operation among the various U.C.Y. locals in Canada. However, it is very seldom that many clubs really do something about this.

All of us should urge our locals to follow the example of a certain event at which I had the privilege of being present a short time ago. The particular event I'm referring to was a gathering of the U.C.Y. clubs of Mundare, Chipman, Hilliard, Thorsby and Calmar, at the National Hall in Chipman. The purpose of this event was to bring about a better understanding and co-oper-

ation between the various locals. The gathering was highly successful and I am sure it was so thoroughly enjoyed by all the U.C.Y. members present that they will probably have more of these get-togethers in the future. The activities began with benediction at the church in Chipman at 4 p.m., followed by various social activities at the National Hall. After a break at 6 p.m. for a tasty banquet, prepared by some of the ladies at Chipman, the social activities were continued. We have a write-up of the occasion in



this issue. Be sure to read about it.

The main reason why I mentioned this occasion was because of the fact that many of our locals have forgotten that they are part of a national organization. There is no room for isolation in our clubs. While it is true that every local has a responsibility to its own community, we must remember that it also has a responsibility of contributing to the national goals and ideals for which we have been organized. Social get togethers help to break down the barriers between the various clubs, but we should go even further than that. It is generally accepted that the U.C.Y. in every diocese will have a provincial convention at least once a year. This is good in itself, but it does not go far enough in bringing about more active participation of a greater number of members. We should go one step further and establish regional U.C.Y. conventions at a place where it would be easy and convenient for members of about 10 or 12 locals to assemble and discuss various problems and bring about better understanding. Instead of having only 1 or 2 delegates from a local, the majority of the members would be urged to attend. Can you think of a better way to make the U.C.Y. more conscious of its ideals and to bring about closer harmony which will make us a truly national organization? We've just got to think beyond the confines of our own localities if we're really going to achieve anything worthwhile. That is why we've been urging you so much in the past to give your wholehearted support to the YOUTH magazine. It is one of the

important things which we have in common and which can serve as a great unifying force in giving us prestige as a national group. It is our open forum through which we can meet and learn about each other's views and activities!. Let's try to think big for a change and help the YOUTH succeed.

The story which appeared in instalments some time ago seems to have achieved so much popularity that, from time to time, we have received requests for another story. This month we are finally coming through with a new serial entitled "The Road Back". We hope that you enjoy it.

We have received suggestions by some of our readers to establish a travelogue series in our magazine. They state that many members of the U.C.Y. probably visited various places in United States and Canada which made a deep impression on them. It has been suggested that we encourage members to tell us about their travelling experiences and to tell us not only about the impressions they received, but also about any humorous incidents which may have occurred along the way. What do you think of the idea? Do you think you'd enjoy reading about such episodes? Maybe you could even start us off by telling us about your experiences.

You know, if you have any suggestions about what you'd like to see in this magazine, we'd like to hear them as soon as possible. This is the beginning of a new year and we would like to draw up some plans about future articles. We would like to give you a magazine which you'll enjoy reading.

# Answer Please

**In an argument with a non-Catholic I was told that nowhere in the Bible do we find the word Catholic. Is that true?**

Making this statement your friend most likely wanted to prove to you that in the Bible there is no mention of the Catholic religion. Well, he would have had a hard time finding the word Protestant in the same sense. The word Catholic is not found in the Bible. But this does not mean anything. Catholic means universal, and in this meaning there are many places in the Bible that refer to the universal character of the Church. Universality is one of the four marks the true Church of Christ should possess. Only the Catholic Church universal in regard to time, place, doctrine and mankind. That is why we call our Church the Catholic Church.

**Are the Greek Catholics inferior to the Roman Catholics?**

Not at all. They both have everything in common, except that they perform different ritual ceremonies in conducting their services. The only difference is in the Rite. The Ukrainian Greek Catholic Rite in itself is much more beautiful than that of the Latin Church, as even many Roman Catholics themselves profess.

**What is the difference between the Greek Catholics and Greek Orthodox?**

The Greek Catholics are a branch of the true Church of Christ. The others are a branch that broke away

from Christ's Church yet in 1504. These followed the Greek Patriarch, who, because of his pride, refused to acknowledge the Pope of Rome as the true successor of St. Peter, and visible head of Christ's Church. The two groups differ in three main points: the Catholics believe in the doctrine of Purgatory, honor the Blessed Virgin as immaculately conceived and submit to the authority of the Pope of Rome as lawful successor of St. Peter. The Orthodox deny these three articles of the Catholic faith.

**Is there anyone who can grant a dispensation from any one of these Commandments?**

No one has the power to exempt anybody from the obligation of fulfilling any of the Ten Commandments since they are God's laws. Every Catholic priest has the power to exempt any of his faithful from the binding force of any of the Commandments of the Church. Since the Church has the right to impose necessary laws upon her faithful, she can and does give to every one of her representatives the right to free any of those under his jurisdiction from the duties imposed upon them whenever a just reason demands it.

—o—

The proud father was talking about the intelligence of his son.

You know, dear," he told his wife, "I think he must have got his brains from me."

"He certainly must have," retorted his wife, "I've still got mine."

**Д-Р ДМИТРО ТХІР**

**DR. JAMES D. TCHIR**

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